MILITARY AND SPIRITUALL MOTIONS, FOR Foot Companies.

14.

VVith an Abridgement of the Exercise of a single Company, as they now ought to be taught, and no otherwise.

Composed in IRELAND, and now published for the good of his fellow Soldiers in ENGLAND,

By Captaine *Lazarus Haward*, of *Ailsford* in *Kent*.

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To the Honorable Sir *Anthony Weldon* Knight, and the reſt of the Honble Deputy Lievtenants and Comittees of the County of *Kent*.

Honourable Gentlemen,

THE noble favours I daily receive from you, ſince my arrivall out of Ireland, into this County, hath imboldned me to offer this poor tribute of mine experience, not to teach your uncontrollable knowledges, but humbly deſire it may kiſſe your hands, as a ſacrifice offered from your ſervant, or as a weakneſſe that ſtands in need of your protections. In your Honours I know is power to judge of my labour, and in you alſo is power to exerciſe mercy; I hope I have written nothing that is erring from ſence or truth: having not laboured mine own, but the profit of my poore bleeding, dying Country-men, whom theſe miſerable times have called out to this miſerable unnaturall War: deſiring not only his temporall victory, (but above all) his ſpirituall. There may be many puny Scholars that from theſe briefe Rules, may gather more abler judgements: Your noble favours and allowance can only make it acceptable to thoſe which need it, eſpecially in this County, which I wiſh to be ſerved by it: then let thoſe graces fly from your noble natures, that as now I live, I may die your Honours poore

Servant and Soldier

L. H.

To the Curteous Reader.

I Have not presumed to adde any thing to the uncontrollable knowledges of such as have formerly taken much pains in writing at large upon this Subject of drilling, drayning, or exercising of Foot Companies, nor any new thing to catch covetous spirits, but only what may ever be embraced of solid and substantiall judgements: Innovations and divisions have stirred up such dismall distractions, that it hath brought us neere to a fearefull desolation: and that which by the blessing of God should be the principall means of our restoring, being the Honourable art of War, is with the times, much of it become full of divisions and divisionall practises, onely serving to delight curious spectators, otherwise dangerous to the poore soldier, if ever he be brought upon service, the actors little regarding the old briefe rules from whence their new devised divisionall whimzies are fetcht. But since peace is lost, and the devouring sword strives to be conquerour of all, and fearing that thou that art my fellow soldier who standst in need not only of military discipline, but also in more need of spirituall, so that not having put on S. Pauls spirituall armour, nor beene exercised in any spirituall motions, thou be in danger to lose both soule and body together: Let me intreat thee to peruse these few briefe rules, concerning the defence of thy soule and body both: the brevity of the rules which thou art to use for defence of thy body will affoord thee sufficient time: peruse and double over those good motions, admonitions, sentences and sayings, as their letters have linkt them to their order, which being well observed, will bring thee to be a soldier of that great Captaine, Christ Jesus, under whose obedience is obtained everlasting victory, and a crowne of glory. Thus uniformity in discipline spirituall and temporall, will make us like the Israelites, go up as one man with one heart, and in one forme; and so take away the evill from before our brethren, and so once more enjoy a happy peace in Church and State, this being the briefest way to give an end to our miserable troubles: having comprehended the full and whole Exercise of a Foot Company in the last sheet of this Booke, I commend thee to it and the rest, which being construed according to my honest meaning, I have got my desire, and shall ever rest at thy service

Lazarus Haward.

Military Motions for Exercising of Foot Companies.

SIlence is the daughter of shamefastnesse, both which as they are excuses for mediocrity, so they are prejudices to excellencies.

It is a shame a godly mans zeal should not be as couragious to defend the truth as a wicked mans malice is violent to oppose it.

Let heaven thunder, earth and hell roar, speak for the truth, for it is truth that preserves our lives, and makes us blessed for ever.

Evill thoughts can seldome bring forth good words, never good deeds: for as corne is, so will the flower be.

Nothing more lewd then error; the more false the matter, the greater noise to hold it up.

Cursed is that speech, that is either against the God of truth, or against Gods truth, or against the friend of both, God and truth.

Every man that is Christs Souldier, will fight for him.

Serve the times! wicked counsell: we are made to serve God.

That minde can never be steady, that stands upon anothers feet, untill it will rather lead then follow.

A Commonwealth is a tent picht up to shelter men from wrong, that they may live happily together: Lawes are the cords of it, breake the cords, and the tent falls.

Nothing that the Law allowes, but the male-content censures; what it forbids, that he strives to justifie: but thats a treacherous hand that steals away from Statesmen their reputation.

Divinity is a mistresse for the highest masters of men: and the Scripture is the best counsellour for the greatest Statesman in the World.

Rulers to be unrighteous, are like blazing Stars with long tailes, drawing trainesof mischiefe after them; and is ominous to a whole Kingdome: but piety in a Prince, blesseth all his Subjects.

If Magistrates will uphold Gods Kingdome, he will uphold theirs: if they will have God to be mindfull of them in his mercie, they must be mindefull of him in their businesse.

God permits false teachers for mans ingratitude: becaus *Ahab* will not beleeve *Micha*, a lying spirit shall deceive his Prophets.

Hee that comes in Gods name, and is sent; yet delivers a false message, when he is come is a falsifier of Gods Word.

To intangle the soul with multitude of traditions, ceremonies, and unconcerning rites is to be condemned; for it takes away liberty of conscience.

It would coole the heart of the Devill if the Church had escaped the ingenious solicitations of our superstitious teachers, who not only trouble the waters of our peace, but poyson her very springs of life.

No sooner was God worshipped and served, but hatred and spight fell to the portion and lot of Religion.

If false teachers had not store of followers, hereticall positions would fall to the ground, and themselves slinke away with reproach and shame.

Our wickednesse in these daies and dangerous times, proceeds not from weake, but from wilfull ignorance.

Violent opposing the truth (which we have rejected) with tongue and hand, justifying and defending mischievous opinions against the Gospell of Christ, is a deniall of Christ in judgement.

Religion in an unstable man lyes alwaies in wait for the inclination of his Prince, as a Spaniell hunts according to the face of his Master.

Feasting sinners doe little know how neare jollitie is to perdition, judgement is often at the threshold, when drunkennesse is at the table.

In vaine doe they flye whom God pursues, for there is no mountaine so high but God can reach it, no depth so low but his eye sees it, and power reaches it.

Lying and false teachers are amongst us by Gods permission, that the true only might more painfully and patiently exercise their knowledge.

Every one that desires to be true to himselfe, and free from all errors, let him be sure to be true to Christ.

Superstition first loves, and then beleeves; but true Religion first beleeves and then loves.

Sinne at first was the cause of ignorance, now ignorance is the cause of sinne; as long as we thinke we see we continue blinde, when we perceive our blindnesse then we begin to see.

The first punishment of sinne is blindnesse of minde, and that blindnesse is the cause of future sin.

A lewd man is a pernitious creature, that he damnes his owne soule is the part of his mischiefe, for he commonly draws vengeance upon a thousand, either by desert of his sin, or by the infection of it.

Never was any man so desperately wicked, but he had some followers, *Lucifer* fell not alone from heaven.

Destruction should teach us to thinke of our sins; doe we marvell at this distracted age? every man look to his own sins, and cease marvelling.

Rank mirth, with full bellies, with gaming and wine, hath laid us all open to the Divell.

It

It is just that they who have made themselves partners in sinning, should not be separated in suffering.

God is not just without mercy; nor mercifull without justice, slow to anger, yet he will not acquit the wicked.

Hee that will not take Gods word for good, shall feele his sword for evill; so near is unbeleef to Atheisme, as the word of God is to the nobleneste of his Majesty.

The Almighty hates to be disturbed, and accounts infidelity so much a greater sin then another.

It is ridiculous for a man to professe he is going to heaven, when his whole life is forwarding him to hell.

No man can charge God with over hastineste; for if he should be angry as often as we sin, and strike as often as he is angry, what man could escape?

If the summons of vengeance should awake us to repentance, we shall no sooner change our mindes, but God will change his sentence.

Openesse of sinne hath saved justice a labour of inquisition; there needs no hue and crie after the thiefe that presents himselfe.

Vengeance is alwaies Gods owne weapon, so appropriated to his hand that no creature can meddle with it.

Root out all corruption out of thy heart, or else it will root thee out of the land: for concupiscence is to a man, as *Peter* to the Maid that made him deny his Master.

Righteous art thou, O Lord, and just in thy judgements: no man can confesse this, but such as live uprightly and truly as he hath commanded.

All complaine, yet every man addes to the heap of sin, redresse stands not in words, but each man amend one, and we may all live.

Never did God so irrevocably threaten judgement for sin, but the penitent confession of the sinner cancels and avoids the sentence.

Knowing the sweetneste and excellencie of Christ we cannot but love him; and if we love him, it must needs be grievous to us to lose him.

Sinners may so weary the invincible patience of God, that he may say of them as he did to *Ephraim*: *Ephraim* is joyned to Idolls, let him alone.

The Divell is let loose for a season to try the patience of Gods Church; yet let falsity vomit her poyson for a while, we shall finde saving health in Christ.

Our enemies, O Lord, are near us to hurt us; but thou art near to helpe us: thou art Judge of the whole World, therefore deliver thy people.

The sword never prevailed, but sin set an edge upon it; God indeed is judge of all, but sin is the cause of all.

Hasten from the company of the wicked, that there may be no stay in your

your paſſage to heaven for feare judgement overtake you.

E ven as our teares muſt ſlacken Gods bow, ſo our prayers muſt get out his arrows when they ſticke faſt in our ſides.

R ipeneſſe of ſinne makes ready Gods wrath; ſo that neither greatneſſe nor ſtrength can protect us.

I t is a grievous judgement upon a Nation, when teachers ſent for mans ſalvation, ſhall become meanes of their confuſion.

G od is angry againſt all ſinne, but his wrath is moſt hot againſt univerſall ſinne, thouſands, or a whole Army falls then in one day.

H umble confeſſion, and devout penance cannot alwayes avert temporall judgements: *David* ſpent three daies in ſad contrition, yet in that ſhort time Gods Angell deſtroyed 70000.

T he deſolating actions of Gods juſtice is not to deſtroy and deprive of being, but to further the growth of his Church, as men root weeds out of a garden that the hearbs may grow the better.

H oly men out of their acquaintance with their Maſter, foreſee puniſhment, but fooles run on and are puniſhed.

A ſinfull Commonwealth cannot live unleſſe it bleed in the common vein, neither is there a better ſacrifice to God then the blood of malefactors.

N o target, no corſlet, nor armour of proofe, nor banks, nor fortifications, can withſtand the hand of the Almighty.

D readfull blaſphemy, deſperate ſacriledge, apoſtacie, covetouſnes, drunkenneſſe, luxurie, prophaneneſſe, and exceſſive pride, his provoked Gods wrath: therefore mourne for them that will not mourne for themſelves.

A ll Gods bleſſings, all his judgements, all his creatures, are as ſo many Sermons and Trumpets to bring man to repentance.

S hall a land mourne for the inhabitants, and not the inhabitants for the ſinnes of that land? God forbid!

Y f we doe not periſh every mothers ſon and daughter by the ſword, as the old world did by the deluge, it is not becauſe we are leſſe wicked, but becauſe God is more merciſull.

O England! the Goſpell of Chriſt is fitteſt to lead our times, and as that is either diſtreſſed or proſperous, ſo let us frame our mirth or mourning.

U ngodly policies may bring a Kingdome to deſolation; becauſe they are contrary to repentance.

W ee have ſuffered the miſchiefe of a long peace, and our eſtates are not the better, but through ſecurity much worſe; and for our ſinnes God hath ſent his bloody arrow amongſt us.

E very man is a limbe of the Community, and muſt be affected with the eſtate

eſtate of the whole body, whether healthfull or languiſhing.

Repentance neglected is the deſpiſing of Gods goodneſſe, and will cauſe war to fill our ſtreets and fields with blood.

Even Gods long-ſuffering is an affoordment of time to repent, and is a favour; not mans, but Gods, not a common grace, but a ſpeciall fruit of his goodneſſe.

There is great need of mourning where ſin is great; for heavy judgements will not be turned away without deep ſorrows.

Our ſinnes deſerve deſtruction, our repentance is no ſatisfaction; it is only Gods mercy in Chriſt that gives abſolution.

The greater the corruption, the vaſter the deſtruction; but if we be found in the faith there is no end of bleſſedneſſe.

Hee that lookes outward upon ſome eminent and notorious ſinner, concluding he is in the plague of our Nation, is a vaine man, looke inward, there is an *Achan* in thine owne boſome.

Every ſin is mighty, therefore our repentance muſt be more hearty; or elſe expect not the removing of calamity.

Little pleaſure doth the Father of all mercies take in the death of a ſinner: ere *David* could ſee the Angell, he had reſtrained him.

Every man cenſures, none amends, nay all grow worſe; therefore vain man apprehend, condemne and execute thine owne ſin.

Feaſt, drinke, carouſe and play, when ſo many hearts are bleeding, is the ſigne of a deſperate ſoule that can rejoyce and be merry when God ſhews himſelfe angry.

The content hath corrupted the continent; mens ſinnes have infected the whole world, as the plague in perſons infect the very walls of a houſe.

Hee that wounds the truth by his ſinnes which God hath ſent to ſave his ſoule, no wonder if he periſh by her forſaking him, that hath loſt himſelf by forſaking her.

As no importunity can delay Gods judgements, no ſecreſie avoid it, no policie corrupt it: ſo nothing but ſanctification can give us comfort in it.

Noah preached much, the World was warned; ſo patient is God, that if ſin were not deſperate, it ſhould not ſmart.

Deduct our owne evills from the evills of theſe dayes; and then God, the land, and our owne conſciences ſhall finde the leſſe.

As Gods mercy hath her day in giving time of repentance; ſo juſtice ſhall have her day of retribution.

Satan would have all periſh, the infinite goodneſſe of God would have all bleſſed; their names will fit in our language, good and God, evill and Devill.

If a whole Nation apoſtate to lewdneſſe, and there be none to ſtop the courſe, how ſhould it ſtand an houre?

Oh England, prepare to meet thy God, for although he be offended with the whole Land, yet there be ſome that he will owne.

Univerſall judgements call for univerſall repentance; our Land mournes, yet ſome feel not the ſharp wound of that hungry ſword.

When man turnes himſelfe out of Gods ſervice, all the creatures ſerving him, are as it were turned out of his ſervice.

Every man pray heartily that the Lord deſtroy us not: let our ſins be leſſe, and our prayers more, that we may finde mercy.

Run not on in ſin till thou meet with unexpected mercy, for thou maieſt as well ſpur thy beaſt till he ſpeake, becauſe *Balaam* did ſo.

Except we love our owne luſts and vanities more then the wellfare of a whole Land, let us confeſſe and redreſſe our ſins.

The wrath of a King is a fright, we feare an ague, wonder at a comet, and tremble at thunder; but fear not the Commander of all theſe.

Our fathers were more devout then we, for they did but what they heard, though it were but the devices of men; we heare and doe not, though it be the Word of God.

That heart is hard frozen, that nothing but hell fire can thaw; beware of ſuch a heart.

Hee that laughs at the memoriall of his ſins, ſhall weep tears of bloud for thoſe ſins.

Eliphants will be ruled and led about by little dwarfs, but man is an indomable creature, and forſees not the judgements of God.

Religion made a ſtalking horſe for policie, is odious, and of all men the religious diſſembler ſhall be ſure of plagues.

In vaine doe men ſpeake well of us when no man knowes good by us.

God is juſt, he hath many wayes to puniſh us; we have none to eſcape him.

Hee loves not the Lord that will not ſuffer for him; be patient therefore unto his comming.

The gloſſe of profeſſion will off in a ſtorme, and unleſſe we be dyed in graine we never hold grace.

Hee will hardly brooke wounds that cannot endure wounds for the cauſe of our Saviour.

A true Chriſtian may live without doing wrong, but not without receiving wrong.

No walking to heaven upon roſes, God put his children into the way of diſcipline by the fire of correction to eat out the ruſt of our corruption.

Deceits are moſt abominable when we ſtrowd them under the name of

Re-

Religion; nor is there any ſuch Devill as he that lookes like an Angell.

A true Chriſtian is like *Jacobs* ladder, while his body the lower part ſtands on the ground, the top his higher part is in heaven.

Bee not devout in a ſtorme, and ſtormy in a calme, like Mariners on land, who imitate the rage of the Seas, and roar here as faſt as they doe there.

Our faire ſhewes are a juſt argument of our unſoundneſſe: no naturall face hath ſo faire a white and cleare a red, as that which is painted.

Vaine glory ſwells men with rank opinions of their owne worth, mighty are their words, as if they ſhooke mountaines, and ſpake thunderclaps.

The tongue that yeelds not defence when Gods glory is in queſtion, is tyed by the Devill, and not looſed by God.

A wiſe man will not be ſcoffed out of his mony; nor a juſt man out of his faith.

Some men may be ſtored with ſome acts of patience, but what are they amongſt ſo many troubles? yet if patience be with us we are all ſafe.

If we had before we went about our warlike affaires perfectly cleanſed our hearts, we might have expected better ſucceſſe.

One luſt fights againſt another, both againſt the ſoule; they make one ſoul againſt another, and many ſoules fight againſt God.

Unnaturall coldneſſe in ſome, and preternatuall heat in others, hath ſet us together by the eares about trifles, while the common enemy breaks in.

Woolfe and woolfe can agree, lambe and lambe fall not out, but who can reconcile the woolfe to the lambe, but Chriſt Jeſus?

Every day it is the Devills policie to aſſault the beſt, the multitude hee knows will follow after; for the unſtable vulgar are ſoon carried away with the religion of authority.

Rooms Schoolmen have invented a doctrine of fables cunningly deviſed, and the Friers had crotchets enough, but the Jeſuit put downe all.

Every bad King hurts much by his unjuſt commands, but more by their examples: for the Common-wealth like a fiſh rots firſt at the head.

The precepts of Kings are ſometimes evill; therefore we muſt only obey them in God, but when God commands we may not examine, but execute.

Only a forme of godlineſſe will never remove Gods judgements from a Nation.

To weare the Devills livery, to be the pentioner of hell at the command of that malignant ſpirit, is a moſt damnable name and ſhame.

Hee that is to day a Papiſt, to morrow a Proteſtant, next day no man can tell what, nor himſelfe; ſuch a man denies Chriſt.

Every man will try to write with two pens, hunt two wayes, fight with two ſwords, or travell two wayes together, is a troubleſome folly: truth

hath but one way, no second, not another.

Let truth once flourish, and heresie finde no footing, then shall justice reigne, oppression shall be oppressed; the hand of bribery shall be broken, the arme of injustice cut off, and the mouth of iniquity stopped.

Every man shall sit under his owne vine, we shall feare no breaking in of enemies to invade us, nor heare any news or noyses to affright us.

For joy we shall sing aloud, our Princes shall be wiser, and our Judges better instructed, and instead of serving themselves and the time, will learne to serve the Lord with feare, and rejoyce in him.

The Lord is a living Lord, and a giving God, unchangeable in his goodnesse, most bountifull in his benificence.

Hee that is the common enemy, seeks to devoure all: therefore every man cease quarrelling one with another, and fight with him.

All men are merry, but who mournes, for God is angry with us, and would destroy us, did not Jesus stand in the breach for us.

Never depend on the favour of God, untill our hearts be purged of pride and selfe-love; be every thing denyed that hath no relation to Christ.

Doth all the world acknowledge some God, doe some Narions acknowledge too many gods, for shame let us acknowledge one God.

As all times have their incident troubles, so there is one maine day of trouble, yet considering Gods promise he will never faile his.

Because we know not the time of our deaths, let us learn with St. *Paul* to dye daily.

One halfe houre spent fixedly every day, will by Gods grace bring alteration of heart and life.

Vigilancie, carefulnesse, and love, are the three marks and helpes of diligence.

That mans life is well bestowed in death, when to patience is adde godlinesse.

As finer tempers are more sensible of the changes of the weather, so the faithfull and familiar with God can discry his judgements.

Such is the Worlds desperatenesse and pollicie to vex whom God hath blessed; but still he takes them into his tuition, and will devour their enemies.

If man say to God in the middest of his distresses, Is this thy justice? he will answer, Oh man, Is this thy faith?

Our sins by sea and land are so great, that it is the only infinite mercy of God that in every place we perish not.

Unthankfull men are the worse for all Gods favours, and the worse they grow towards the end, the worse it shall be for them in the end.

We

W ee commonly kill our beasts when they are fatteſt, but judgement ſurpriſeth ſinners when they are leaneſt, which is the remoteſt diſtance from goodneſſe.

E very ſin is mighty, therefore our repentance muſt be more hearty, which mixt with faith and hope, will bring us to heaven.

R epent in life, that thou maieſt finde comfort in death; for the great Judge cannot erre, he knowes our going out and comming in.

E xtraordinary terror was at the Law-giving, but was a burning Image of what ſhall be at the Law enquiring.

R oome thinks the Goſpels riſing, muſt needs be her falling, and therefore cannot endure like a ſiſter to communicate with us, but like a Tyrant to excommunicate.

A unwiſe King deſtroyes his people: but through the wiſdome of them which are in authority, Cities are inhabited.

N othing ſo ſovereigne but by being abuſed by ſin, may not of a bleſſing become a curſe.

K nowledge ſeparated from obedience doth but inflame a mans reckoning, and helps to a greater meaſure of condemnation.

S aint *Johns* ſhort Sermon in his old age was, *Little children love one another.*

T hree things let us alwayes commit to God, our injuries, our loſſes, and our griefes, for he is onely able to cure our griefes, to reſtore our loſſes, and redreſſe our injuries.

O ur afflictions ſhall never end us, but God will rather put an end to them, our mouthes ſhall be filled with laughter, our tongues with ſinging.

T he end of our converſion is to amend our converſation; and that word which ſounds peace and joy, and remiſſion of ſin, leaves this leſſon behinde it, *Sin no more.*

H ee that is never ſo poore, if a true beleever, *Peter* and *Paul*, and *Jeſus Chriſt* himſelfe are his brethren.

E xhortations to particular duties of holineſſe, is alwaies needfull, even to thoſe that are moſt holy, for the ſeeds of vertue are much hindred by naturall corruption.

R ight holineſſe is true nobility, for without goodneſſe there can bee no true glory.

I t is the honour of Gods Saints to be attended by Angels while they live, and to be exalted by Angels when they dye.

G od both can and will deliver his choſen, he can at all times ſeaſonable for his own glory.

H ee that will not be found out of God in his mercy while he he lives, ſhall

be ſure to be found out by him in his judgement when he is dead.

THough all enemies be conquered and vanquiſhed, yet the Chriſtian ſouldier ſhall be crowned.

HEe that neglects to pleaſe, cannot complaine to be neglected.

ALl that live godly in Chriſt ſhall ſuffer perſecution: thus *Paul* Chriſts Atturney pleads our affliction.

NEver thinke the vertuous and vitious go all one way, or that good and bad ſpeed all alike, for if a beaſt could argue, he would abhorre ſuch a tenant.

DEſpiſed and diſtreſſed ſoules that humbly acknowledge God on earth ſhall be acknowledged and glorified by him in heaven, when Atheiſts ſhall be throwne downe into endleſſe calamity.

DEſtruction bates nothing of totall ruine, Gods juſtice will leave nothing, for the wicked ſhall be preyed upon by inſatiate judgement till nothing be left.

OUr ignorance is our curſe: but that which knowes not Chriſt is the moſt miſerableſt.

VIce is alwaies an enemy to true knowledge: but how ſhall a man like that food of which he never taſted?

BLeſſed is the man that ſeeks by all means to grow in grace, for he ſhall be ſure to win a Crowne of glory.

LEt good and we meet in all our actions: for to be wicked is not much worſe then to be undiſcreet, for knowledge without vertue, makes a mans *mitimus* to hell.

EVery evill man hath luſts of his own which he is as reſolute to maintain, as a father to keep his owne children.

A mans conſcience is like a pulley that keeps reaſon in the right wheel, and caſhiers mutinous affections, or executes Marſhall law upon them.

SUch as turne grace into wantonneſſe, deny Chriſt; for he that calls himſelf Chriſtian, and teaches that in Chriſt is granted liberty of ſinning, denies his Redeemer.

YF thou buy honour thou calleſt it thine; indeed thy friend thou calſt him thine, purchaſeſt a houſe thou calſt it thine: but Chriſt hath bought thee with his blood, yet thou denieſt to be his.

OUr inward ſincerity is not without externall profeſſion: but externall profeſſion may be without inward ſincerity.

VErtue is ever full of profeſt enemies: darkneſſe is not more contrary to light, nor ſickneſſe to health, nor death to life then vice to goodneſſe.

WHat meanes the worldling in our birth, we had but ſwadling clouts and cradle: in our death we ſhall have but a winding ſheet and a coffin.

EVery

Every man is a foole that forgets his owne name, that are the sonnes of *Adam*, the son of dust.

Riches are but for this world; yet God is both Lord of this world, and of that to come; and where the glory of this ends, the glory of that begins.

Every mans death is the punishment of his first birth: if faithfull, the glory of the second, not a dying but a departing life, with some sorrow laid off, but with much joy laid up.

Rachel weeping for her children because they were not, and shall not we? can we see the Churches teares, and not doe our utmost endeavours to comfort her?

A prayer made in confidence that God will hear us, because he hath heard us, may obtaine mercy: then approach boldly to the Throne of Grace.

No shame, sorrow or misery, should ever put any Christian to any desperate attempt: for there is more valour to endure a miserable life, then to imbrace a wretched death.

Keep thy shield of faith, and thou shalt victoriously march with the Saints on earth, and triumphantly sing with Angels in heaven.

Such is the sincerity of Christian Religion, that it not only impoleth upon us pure innocencie, but also profitable honesty.

The feare of God, and the love of God are inseparable; he doth neither that doth both: he omits neither that doth one.

Of all the medicines administred to us by our spirituall Physitian, love is the sweetest, bitter pills will downe when they are made up in love.

The rules of our faith and life are manifest; if we would study enough, study them and practise.

How poore soever thy cottage be, set thy prayers as a guard without, and thy faith as a locke within; the seven-fold walls of Babylon cannot bee so strong.

Every man hath his owne faith, yet all men have but one faith, by which they must be saved.

Let thy thoughts examine thy thoughts, for thy conscience must not only extend to deeds and words, but even to secret thoughts.

Endeavour to be thrifty husbands of time and meanes to bee spiritually rich; for if man neglect, the occasion will neglect him.

Feare God as *Noah*: *Noah* beleeves he shall be saved: why he above the rest? because he beleeved with feare.

The inseperable effect of justification is obedience; then we follow Christ, when we follow his.

Hee that preserves the truth from the malediction of men, preserves himselfe from the malediction of God: and he that vindicates the truth from

from preſent blaſphemy, the truth ſhall preſerve him from everlaſting miſery.

A threefold lot belongs to all faithfull men, the lot of ſuffering, the lot of happineſſe, and the lot of ſalvation.

No man will hardly brooke wounds that cannot endure words for the cauſe of his Saviour.

David had a great company of Souldiers at his backe, yet he ſlew *Goliah* alone: thus Faith alone conquers the Devill.

Deſtruction is alwayes incident to opulent Cities and delightfull places; *Sodome* abounded with all delights and pleaſures.

Our ſinnes greedily heare that the mercies of God endureth for ever, but they ſhall all ſenſibly heare that the wrath of God endureth for ever.

Unthankfulnes is the ſole witch and ſorcerer, whoſe drouſie inchantments have made man forget God himſelfe.

Bee not ſuch ſinners, rather the image of hell then of heaven; neither meaſure the joyes of heaven by our owne corrupt and ſenſuall pleaſure on earth.

Let us appeale from mens lips to their lives: he that obeyes not Chriſt, knowes not Chriſt, it is fruitfulneſſe in good that ſetles him in our hearts.

Evill hearts have corrupt hands; for if the hand grope for a bribe, as *Felix* did of *Paul*, there muſt be an unjuſt heart.

A wicked man thinks he may be out of danger of the Law, if either he have a great man to his friend, or have not a great man to his enemy.

Sinne with a voice, is ſinne in action; ſinne with a cry, is a ſinne in preſumption.

Yf one act of filthineſſe doe ſo diſtreſſe us, that we would give all the World for a pardon; what torture will the ſame ſin bring being committed againe?

Our dayes are evill, whether we reſpect their troubles, or that which troubles them our ſinnes; and not likely in either of them both to amend.

Untill knowledge and goodneſſe goe together we may be doubtfull, for knowledge will fall from us, when we fall from goodneſſe.

Woe to thoſe that call evill good: woe indeed for refuſing the right way, for approving the wrong: woe, for they have erred: woe, becauſe they will not be converted.

Errors are infinite, and but one truth; God chargeth us to refuſe all waies but one: but the Devill bids us refuſe that one.

Reaſon, will, memory, imagination, affection and ſenſe, by one act of rebellion, put all their noble family into a ſhattered diſorder.

Every corruption is ſo pleaſing to the wicked that they thinke it health

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it ſelfe, for every heart overruns with ſinne, is all ſinne.

Forget all ſinne in reſpect of continuance : but remember them in reſpect of repentance.

In the laſt dayes we live, on the laſt dayes we doe not meditate ; ſo the laſt dayes falls upon us whileſt our firſt and laſt, and all our ſinnes are found in us.

Let us be ſo kinde to our ſelves as to thinke doomes day is not paſt, there is a day, an evening and a morning ; we ſhall finde no peace, unleſſe wee provide for it in the day.

Endeavour to run ſo much the faſter, as we run for the better priſe.

So far as holy joy is entred into us, ſo far are we entred into the everlaſting Kingdome of Chriſt.

To begin in the ſpirit and end in the fleſh, is in *Pauls* ſenſe folly : but to begin with grace and end with wickedneſſe is malicious impiety.

Our troubles are felt without, but our peace of conſcience is alwayes felt within.

The right way to heaven is by the ſignified will of God revealed in his Word, and whatſoever repugneth that is the wrong.

Happy repentance is ſorry for ill beginnings ; but to diſlike good beginnings is an unhappy repentance.

Every wiſe man will worke by knowledge, but a foole will ſpread abroad his folly.

Remember that God is faithfull, and will ſuffer no man to be tempted above what he is able to beare.

In *Gedions* Army all faint hearted Souldiers were commanded to ſtay at home, no cowards get into the Kingdome of heaven.

God will not be worſe to them that follow him, then he is to them that forſake him : yet alas, how doth the world ingroſſe mens conſciences?

Hee that looks up to the promiſed Land, and ſees but one glympſe of thoſe heavenly treaſures, will looke ſcornfully upon the world.

The way to keep a mans heart in heart, is by hearty prayer, meditations, hearing and receiving.

Hee that obtained the pretious jewell of Faith, let him be more thankfull, becauſe it is denyed to thouſands.

A mans faith, his credit, and his eyes admit of no jeſt, if his faith be ſound, though injury wound his eyes, ignominy his fame, yet faith ſhall make all whole.

Nothing but the infallible promiſe of God can be the ground of our faith : but the cauſe of our feare is our owne ſinfull weakneſſe.

Devotion honors God, charity doe good to men, holineſſe is the image of

heaven, therefore beautious thankfulneſſe : but faith is good for every purpoſe, the foundation of all graces.

Doubling and queſtioning of that truth we have ſo long imbraced, is the firſt ſtep of falling away from our owne ſtedfaſtneſſe.

Our obedience to God muſt not be only inward and habituall, but outward in the actions of faith, and of the feare of God; like fruitfull trees bringing forth fruit in due ſeaſon.

Unfruitfulneſſe hath ever been held a curſe; for when God gives ſalvation, he is ſaid to take away barrenneſſe.

Bee not like Plaices blacke and white for they are ſuch, as have the faith of Chriſt in their mouths, and the world in their hearts.

Let no extremity of ſorrow or ſuffering enervate thy faith; grudge not to dye with Chriſt or for Chriſt.

Every man is charged with every good worke, all holy duties are required of all men; if we know Chriſt we will imitate him forthwith.

A Souldier without courage, a horſe without mettall, a creature without vivacitie; ſuch is a Chriſtian without fervencie.

Sinne upon earth in its owne ſoile growes without planting or any paines beſtowed on it, but much more when it is manured with applauſe and practiſe.

Yf the ſword of vengeance that devoured the heathen having bin ſhaken amongſt us, amend us, we ſhall eſcape Gods fury, and become bleſſed examples of his mercie.

Our expectation may be challenged with too much violence, if we bee not qualified and directed by patience.

Unload thy cõnſcience by repentance, and the everlaſting doores of heaven ſhall give thee entrance.

Whether the good we hope for be deferred, or the evill we feare bee inflicted, ſtill patience is a cordiall, which if God preſerve to us, will certainely preſerve us to him.

Enter into the joy of your Lord ſaies the King himſelfe, thus all excuſes of our not entring into the Kingdome of heaven is taken away.

Remember what Chriſt ſaith to thee, and thou ſhalt be the better able to remember what he hath done for thee.

Entrance into heaven conſiſts of two things, our union with Chriſt, and communion with the Holy Ghoſt.

Full of good works, full of fruits, full of bleſſings, full of God, brings to lye downe full of peace, and riſe againe full of glory.

It is a barren mindefulneſſe that does not declare it ſelfe in holy fruitfulneſſe.

Let

Let others be ambitious of great and glorious parentage, only pray wee Lord make us thy ſons and daughters in Chriſt Jeſus.

Expectation of heaven belongs only to Gods owne afflicted; and to them that ſuffer much miſery in this world, is promiſed a new.

Some vertues cannot be exerciſed, but in troubles: we muſt be poore and want before we can exerciſe the vertue of thankfulneſſe.

There could be no deſtruction to deſtroy us, if there were no corruption in us; neither could man or devill deſtroy us, if we did not deſtroy our ſelves.

O Iſrael thou deſtroyeſt thy ſelfe; if there be any helpe it is in me: Gods hand of juſtice ſtrikes, but man by his wickedneſſe draws out the ſword.

The tolling of a bell for a friend wakens a man at midnight: yet for all the lamentable dying groanes of the Church of God, with the innumerable gaſpes of dying Chriſtians we are all aſleep.

Hee that will not be ſo ſullen as to be holy, for feare of diſpleaſing a company of ſinners, ſhall never be ſo happy as to enjoy the ſociety of God and his holy Angels.

Embrace not the world, for it will ſteale away thy faith: faith obtained, and faith retained, ſhall without faile advance thy ſoule to glory.

Let no man dye in ſinne, for thou canſt not be ſo quicke to diſpatch thy ſin, as God is to diſpatch thy ſoule.

Every ſinfull man can no more eſcape his triall, then a pregnant woman can eſcape or avoid her travell.

Few men have the lucke to ſteal themſelves into heaven in ſpight of hell; many have the fate to couſen themſelves into hell, in ſpight of heaven.

The world is not a minute to eternity, mans life is but a minute to the world, occaſion is but a minute to our life; yet we ſcarce apprehend a minute of that occaſion.

Hee that made the world in ſix dayes, and could have done it in ſix houres, ſpared it above a thouſand yeares before the flood.

As we are ſure our life ſhall not reach to a thouſand yeares, ſo we are not ſure it ſhall not laſt out a day.

No man ſhall ever be condemned for being ignorant of that which he is not bound to know.

Deare bought and far fetcht things are for rich purſes and rich pallats; but there is a poore herbe in the garden called Time, more pretious then all.

Devotion of the heart, profeſſion of the mouth, and converſation of life, are the objects of a Chriſtian.

Of the fleſh comes three ſorts of things: ſome good, as the knowledge of Arts: ſome indifferent, as honour and riches: ſome evill, as the works of ſinne.

Vertue grows fastest upon us when vices decay in us; it is alwayes busie, but then most eager when we are most holiest.

Blessed is the man that is holy, nothing can make that man poore, he graceth all conditions, honours and places.

Let others boast of generation, but a godly man of regeneration; this is the best ornament of blood, the noblest part of the scuchion, and fairest flower in the Gentlemans garland.

Eternall life and salvation is not allotted to every one, but for the Saints: he that will have a lot in Canaan, let him be sure to be a true Israelite.

A desire of blessednesse cannot be expected where there is not a well grounded hope to be blessed.

Salvation in repentance is Gods end, let not him lose his hope, and wee shall not lose ours.

If a man will be noble, let him be humble, for the humble shall bee exalted.

Our honours are the fruits of birth, of wisdome, of valour, of riches, of place and authority, or of royall favour: but it is never of the fruit of grace, nor the blessing of God without humility.

Unlesse we honour Christ otherwise then the world doth, we have no more grace then the worldling hath.

Wee have not the signe of a star in our foreheads, but the signe of the crosse: still humility is the way to glory, this way went all the Saints; this way went even the God of Saints.

Earthly inheritances are oftentimes divided with much inequality, and the priviledge of primogeniture stretcheth far, but in the new heaven it is not so.

Riches gotten and forgotten must be accounted for before God the divine Justice: *Gehezaes* talent of gold could not buy off his sores, nor hide his shame.

Even the poorest amongst us may give praises unto God; and the more he spares us in our bloods and estates, the more we are obliged to him in thankfulnesse.

Holinesse is not tyed to literature, Doctor and Saint are not convertible, for then he that knowes his Masters will could not chuse but doe it.

A man may be sooner acquainted with the nine Muses, then with the three Graces, Learning, Discretion, and Honesty.

Let others be full of the politicks: it is good for us to be well habited in the morrals: one thing is necessary, integrity of heart.

Flattery and treachery are but two names of one vice [illegible] dry suits of mischiefe.

Every man that defends not Gods Church, glories himself, for he means small honour to the head, that does not his best to save the body.

Faithful service is most accepted where it is least expected: some would doe much for Christs glory, and cannot; thousands of us can doe much for his glory, and will not.

It is better for a man to want some truth then want peace: for a man that never studied controversies, may without controversie be saved.

Let every soule humbly cast himselfe downe at the feet of Christ, and bee beholding to him only for his salvation, for our best workes are but blankes.

Every wise man will be easily requested to doe himselfe good when God sues to us to save us, we are sullen to hinder our own preferment.

Salvation comes from God: yet he will be found a God of judgement, they that have denyed it their mortall flesh, shall acknowledge it in immortall fire.

There be two things torment a man: sinne, and a bad conscience: grace delivers from sinne, and peace quiets the conscience.

Old men, covetous young men, voluptuous Nobles, ambitious common persons, ceremonious, or whosoever is led away with any kinde of wantonnesse, is brought within the Devills lure.

There is fearfull combustion all over the world, wars at home, wars abroad; if therefore we love peace, every man pray for peace.

Hee that desires to be found in peace, let peace be found in him; peace or nothing, peace and every thing.

Every whispering and murmuring is like a vapour rising out of the earth, multiplying into stormes of sedition: sedition grows into mutinies, and mutinies into confusion.

Remember *David*, that holy King would admit no State-man as far as he could discerne, but such as were after his owne heart.

It is a true protraitor of the Churches condition, that as Israel hath beene temporally wasted; so the Church of God is now spiritually afflicted.

God would have us read our sinnes in our judgements, that we may both repent of our sinnes, and give glory to his justice.

Hee that cannot keep himselfe from death while he lives, will more impossibly restore and revive himselfe to life againe, being dead.

Thy Prince hath honour, thy father reverence, thy mother service, thy wife love; all these are due to God in a more transcendent manner.

He truly sincerely loves God, and detests sinne, desires dissolution for no other end but to be freed from temptation.

As no wise man leaves his house for some fives, but rather drives them

out: so no good man forsakes his holinesse for temptations.

Neither the gifts of grace, nor the seales of grace can free us from assaults: we may have force to repell bad suggestions, we have not to prevent them.

Declare thy grievance by prayer, it shall bring downe heavenly graces: God knows thy wants, aske, he hath promised to heare.

Death to the godly is good in the cessation of paines, better in the renovation of all things, best in the immutability of all happinesse.

Our talke is of vanity, and vanity is with us: but if Christ could be kept in our mouthes, we should alwayes have him in our hearts.

Unbeleefe is the bane of constancie and perseverance: of constancie in the purpose of our mindes: of perseverance in the tenor of our lives.

Barrennesse is a privation of fruit, shame privation of innocency, and death a privation of life; for these privations men sell themselves.

Like horses, whether put into perfumed Coaches, or noysome carts, they will draw: so our affections will be doing set them on what worke you will.

Earth will to earth, an earthly desire to an earthly center: so man lives till earth be turned into earth; so he dyes till earth be turned out of earth, their earthly soules into hellish torments; such a life is base and brutish.

If there be ignominy in thraldome, there must be glory in freedome: Stand fast therefore in the liberty wherein Christ hath set you.

Once turning from God, we continue nought: nought till we returne by repentance.

Unholy Machiavels admired for policie, commonly falls under *Jehoakims* curse, to be buried with the buriall of an Asse: they live fooles, but dye Asses.

Righteous men shall live for ever, for their reward is with the Lord; hee hath a care of them.

Faith and repentance were two short lessons; yet Israel was forty yeares before they could learne them.

Remember your sinnes to repent of them; forget to practise them, that God may forget them in judgement, and remember us in mercy.

Old sinnes must be lookt backe into, because the vanitie of youth, proves the vexation of age.

None can be too yong to amend that is old enough to dye, for man is apt to sin before he be able.

To give over sinne when we can no longer commit it, is no repentance.

A good Christian will be good and devout, like good *Daniel*, though alone.

Some

Some truſt in horſes, ſome in their ſwords, ſome in their lands, ſome in their wits, ſome their friends, and ſome in their monies; but let every good Chriſtian truſt in the Lord.

If we muſt converſe with evill men, let it be in no evill matters.

Once God ſpake it, another time performed it, a third time reſouled it; therefore none can plead ignorance that they want inſtruction.

Ungodly men may taſte of the waters of life by chance, as a dog laps at *Nilus*, but his voyage is bound for miſchiefe.

While the Devill can buſie men with ceremony and circumſtance, he hopes well, and will let them alone about faith and manners.

Externall proſperity is no good marke of our election: the faireſt beaſts are kept for ſlaughter.

Remember alwayes the houſe of mourning is not for mirth; Chriſt turned the Muſitians out of doores.

Every judgement we ſee ſhould make us wiſer in the feare of God: every mercy we feele wiſer in the love of God.

Hee that thinks to aſſwage the anguiſh of one ſin by doing another, preſcribes to himſelfe a remedy far worſe then the diſeaſe.

A faire carriage keeps temptation out at ſtaves end: but lightneſſe of preſence lets it into the graple, and gives encouragement to lewd deſires.

Love is commended like water, it neither makes a man in debt nor in drinke: ſo love is neither hard to get, nor coſtly to keep.

Falling from Chriſt can be incident to none but Chriſtians: for they that were never up, can never be ſaid to fall.

For knowne diſeaſes there be knowne medicines: but hypocriſie prevents all wayes of remedy.

It is better with Philoſophers to have honeſty without Religion, then with wicked Chriſtians to have Religion without honeſty.

Let men turne from wickedneſſe to piety, and God will turne judgement to mercy: *Solomon* an Idolater, *Zacheus* an extortioner, *Noah* drunke; yet all theſe went to heaven.

Expectation is ſometimes of feare: ſo the timerous traveller looks for the theef, and ſo the conſcious malefactor looks for the comming of the Judge.

Saul is tempted, ſinneth, and ſleepeth his laſt: *David* is tempted, ſinneth, and ſleepeth not his laſt.

The leſſe ſpace a man hath allowed for his buſineſſe, the more he ſhould ply it, the fewer dayes, the fruitfuller leſſons.

Oh that my people would have heard, theſe are royall and ſweet ſpeeches: but to the wicked God changeth his ſpeech into ſharpneſſe.

The more a man fears God, the leſſe he fears any thing elſe: for all the fear

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of Satan ariseth from the want of the due feare of God.

Hee that loves God only for temporall blessings, and faile him when those blessings faile; is like mutinous souldiers, no longer pay, no longer fight.

Endeavour to keep thy shield of faith, and thou shalt victoriously march with the Saints on earth, and triumphantly with Angels in heaven.

Let Princes boast of their delicacies, Christ liveth in me: this be the food of our soules.

Endeavour that your faith be encreased, and grow still from faith to faith.

Faith is a fundamentall grace, and should overcome the World; yet it will prove a coward without fervencie.

There is no poverty of estate, or consumption of body, to a leane starved soule, which neither knowes nor cares to know Christ.

Hee that loves God for himselfe, and goodnesse because it is goodnesse, can never turne from that goodnesse, or from the fountaine of goodnesse, God.

As God will crowne the faithfull above their deserts with glory: so hee will load the wicked according to their deserts with eternall torments.

Not to have no spots here; but to have no spots imputed to us hereafter, is the happinesse of a Christian.

Darknesse of nature must have its due course by creation: yet no darknesse shall afflict thy body while there is saving light in thy soule.

Desire more grace, seeke more, never thinke you have enough: be still poore that you may be rich, rich that you may be full, full that you may be glorious.

Oh that men could see how much better it is to be poore then evill; and that there is no comparison between want and sin!

Use the world, but enjoy the Lord: be thankfull for outward blessings, but rest thy heart on Jesus Christ.

Better are the troubles and differences of righteousnesse, then the peace of wickednesse.

Let nothing pierce your hearts deep, either in griefe or feare, but sin and unbeleefe.

Envy not the gifts of God in any, neither thinke hardly of their infirmities, nor fret at the prosperity of the wicked.

If we be departed from Babylon, let not a rag or relike of superstition abide with us: for it is poore comfort to escape in Sodome, and perish in the Playnes.

Our conversation to God must be with a whole heart, without exception, without hypocrisie, without delay, without apostacie, and without despaire.

Unstable

Unstable men are in a wretched estate, their Religion is yet to chuse: they know they shall dye, but know not what faith to dye in.

Right holinesse, is true nobility; for without goodnesse, there can be no true glory.

Faith working by love, performes all duties to God and man: but false faith is like sandy earth which never brings forth fruit.

Religion and true Piety is the readiest way to the highest advancement: therefore above all treasure, set your hearts thereon.

One sparke of true Religion is far beyond a whole flame of secular wisdome.

Needs must that vertue be fruitfull that is stirring: and needs must that be stirring that is living: and needs must that be living that is quickned by Jesus Christ.

The neglect of resolution to enter the way of righteousnesse, is the forlorne state of a sinner: for what hopes can be had of him that hath not so much as a purpose to be holy?

A good man lives after death: but the name of the wicked is rotten before their carcase is cold.

Sinne like a viper may hang upon *Pauls* hand and not poyson it; it may bring a potentiall guilt, not an actuall.

If mans heart be divided, it sinks to confusion; but keep it whole to the way of truth, and it shall be saved.

Our eyes be good, we know our hands be good: God grant our hearts be good, that we may defend Christs cause.

Untill a man feele his owne want, and that feeling breed sorrow, that sorrow desire, that desire prayer, that prayer increase of faith; that prayer of his shall never bring downe Gods mercy.

Wretched are they that flatter themselves: but blessed are they that can prove themselves to be out of the ranke of the ungodly.

Examine thy selfe whether thou hast suffered an heavenly holy violence, or whether grace hath wrought upon thee: if not: thou livest the life of nature.

Remember to walk in a measure of holinesse answerable to Gods mercy; for if we turne his grace into wantonnesse, he will turne his mercy into judgement.

Every argument is shut up with an *ergo*, and is the knowne note of a conclusion, thus may the syllogisme be framed: but whosoever would escape destruction, must adhere to the truth.

The greatest shew of sanctity that error puts on, the more fuller of suspition: therefore beware of the intended mischiefe.

Opinionate wiſdome is in a manner the ſole cauſe of all folly; for it tranſports a man with an imagination of his owne knowledge, that he runs into error with confidence.

They that will walke to Chriſt, ſhall have Chriſt walke with them; for he is the truth, the way, and the life.

Hee that beleeves will keep the Commandements: for as the Law ſends us to Chriſt to be ſaved; ſo Chriſt ſends us backe againe to the Law to learne obedience.

Every Scribe inſtructed unto the Kingdome of heaaen, brings out of his treaſure things new and old; the new before the old, becauſe the Goſpel was promiſed, before the Law was Printed.

Reconciliation, and the peace that was made between God and man, did not ſtretch ſo far as to conclude a peace between God and ſin.

I am a ſinner, therefore God hath from everlaſting rejected me, is a deſperate concluſion: I beleeue in Chriſt, and endeavour to live like a Chriſtian, therefore am choſen, is a ſound inference: ſo far God gives leave to looke into the booke of life.

Gods informer is conſcience, a ſpy in the ſoule mixing herſelfe with all our thoughts and actions.

Hee that hopes for a new heaven above, and does not become a new creature below, that mans expectation is in vaine.

The higheſt act of a Chriſtian is to comfort himſelfe in Chriſt: he never fell from us; we are baſely unthankfull if ever we fall from him.

Hee that knowes God, and lives in evill, is no better then a devill in the ſhape of a man, or a man in the ſhape of a devill.

As no place can content the fire but the upmoſt riſing towards its owne region: ſo let no knowledge ſatisfie us but the knowledge of Chriſt.

Naturall men perceive not the things of Gods Spirit: in other knowledge the righteous have part with ſinners; but in this ſinners have no part with the righteous: let me be weake in policie, ſo I be wiſe to ſalvation.

Divine knowledge mounts aloft, and findes no reſt but in the region of immortality.

Celſitude of honour is a meer dwarfe to faith; that can but command mortalls, faith is attended by Angels.

Our faith hath need of a good foundation, for it is an heavy and weighty building, all other vertues lye upon faith.

Unbeleeving ſinners tremble: but let ſuch feare to dye as have no hope to dye; if we have made our peace with God, we ſhall eſcape from death.

No man can take Chriſt from thee, unleſſe thou take thy ſelfe firſt from Chriſt.

The

THe Goſpell is no weake thing, but comes in power; for Chriſt hath a further latitude, he came once unto men, but he comes ſtill into man.

EXcept a man be borne he can never ſee light on earth; and except he be twice borne he can never ſee light in heaven.

REdemption by Chriſt hath ſtated us into a bleſſednesſe never to be forgotten: for no ſoule that Chriſt hath truly bought can ever periſh.

MANs ſinnes have made heavens entrance narrow; but Chriſts ſufferings have made it wide.

A little faith with knowledge, is true and ſaving; but great preſumption with ignorance is damnable.

REligion knows no outward calling or condition: for all thoſe that are in Chriſt, are holy beleeving brethren.

CErtainly if men beleeved in Chriſt, they would not, nay could not ſpeak, nor look upon his workes without great reverence.

HEe that truſts his ſalvation on a ſtrange faith erres in darkneſſe, and holds not the way which the light of the Goſpell directs him.

THe Goſpell ſpeaks of Chriſt buying: *Ye are bought with a price*: to ſell that which is bought, is to croſſe his proceeding.

OF all purchaſes, buy Jeſus: for be thou never ſo poore, Chriſt will ſell himſelfe for thy ſoule.

THe life of man is pretious in the ſight of God: but the life of his whole Church is far more pretious.

HEe that cares not for any mirth but that which muſt grieve the Holy Ghoſt, muſt needs procure that peace which is at wars with Chriſt.

EVery man thinks he loves himſelfe better then his enemy; but while hee loves ſin, he loves his enemy better then himſelfe.

LEt the ſervants that are under the yoke count their owne maſter worthy of all honour, that the name of God and his doctrine be not blaſphemed.

EVery action that gives way to Gods diſhonour, and heartens others to ſuperſtition, is a deniall of Chriſt in ſome degree of fact.

FAlſe Prophets intrude amongſt the people, but principally amongſt the people of God.

THe Devill is a falſe Prophet, he calls evill good, and promiſeth bad, attempts good events; either he conceales the end from the way, or the way from the end.

HEarken not to the world for it is a falſe Prophet, it tells you your gold ſhall make you rich, when it rather makes you curſed.

AN Infidell perſwades himſelfe there ſhall be no reckoning day, and an Epicure dreames of no future life: falſe: for the Lord will take them away in a whirlewind.

N aſures colours will laſt; if not, artificiall ſhall ſay pride to the beautifull: falſe: Art ſhall make a foole of Nature, Time make a foole of Art, and Death make a foole of all.

D runkards propheſie to morrow ſhall be as to day, and much more abundant: falſe: awake and howle, O ye drunkards, for the wine is cut off from your mouths.

C arnall mindes hope and ſaie, I will be ſure to repent: falſe: thouſands are in hell that promiſed themſelves this evaſion, neither hath any man a patent of repentance.

O ur ambitious men flatter themſelves, ſaying, we will ariſe out of the duſt, and ſit with Princes: falſe: for they ſhall fall from the throne to the duſt.

V anity and worldly pleaſure ſaies, I am a Queen, and ſhall ſee no mournfulneſſe: falſe: for the day of lamentation is come.

N aturall men are moles to ſpirituall objects: but wiſe and regenerate eyes can pierce the heavens, and eſpy God in all his earthly occurrences.

T he fleſh is a falſe Prophet, every affected ſin is a falſe Prophet to the ſoul; for falſhood if it cannot deceive another, it will deceive it ſelfe.

E very man ſayes he is in Gods favour, ſo were the children of Iſraell till they were tempted by falſe Prophets and ſinned.

R ighteouſneſſe is the life of all lives, without which our bodies ſhall rot in the duſt, and our memories ſtinke above ground, yea our ſelves periſh in the loweſt pit.

M any will be in the Church way, the road of profeſſion; not for any love they bear to devotion, but that the ſent of their turpitudes may not bee diſcovered.

A ll ungodlineſſe robs God of his honour, and is either the true worſhip of a falſe god, or the falſe worſhip of the true God, or the true worſhip of the true God with a falſe heart.

R hetoricke is the art of ſpeaking well; Logicke the art of diſputing well; Magiſtracie the art of governing well: but Chriſtianity is the art of living well.

C an the Naturaliſt with all his eloquence diſſwade the covetous worldling from his greedineſſe: no, one ounce of gold weighs downe all his reaſons.

H eavenly things are far from carnall ſenſe, and he that will beleeve no more then he ſees, ſhall for ever be blinde.

F ew and evill are our dayes, few in number, evill in nature, not one of them good, few and evill below; many and evill above: miſery is our familiar, happineſſe but a ſtranger.

I t is a great comfort in diſtreſſe to hope for a deliverer: to beleeve is

better, but to bee ſure of it is beſt of all.

Let us be ſure to repent one day before our death; but hereof we cannot be ſure unleſſe we repent every day.

Every man repent while he lives, that he may rejoyce when he dyes.

Simeon deſired not to dye ſooner, he deſired not to live longer: *Now let thy ſervant goe away in peace.*

There is a double martyrdome, a bloody one when Chriſt is magnified in the roſes of his Church by death: a bloodleſſe one when he is magnified in the lillies of his Church by a holy life.

Of vanities we ſoon grow weary, and loath them; but the joyes of righteouſneſſe will be as everlaſting in our deſires, as they are in their owne ſweetneſſe.

To turne from ſin is Gods ſpeciall grace by giving repentance: but to fall from ſtedfaſtneſſe, is through defect of perſeverance.

Have you righteouſneſſe, ſeal and deliver it as your act and deed; never ſay you praiſe God with your words, when you deſpiſe him by your works.

Every man decline unrighteouſneſſe which diſſolves peace, and then God ſhall fulfill in our hearts St. *Peters* wiſh, *Grace and peace.*

Reſpect God in all things, doing nothing but as in his preſence, looking unto him as the directer and diſcerner of all our actions and thoughts.

It is Gods delight in extremity to be a deliverer when Armies beſiege his ſervants, then he muſters up his ſervants.

Gods diſpleaſure for ſin is able to turne a Nation upſide downe; that like *Senacherib*, they become the ſpoyle of their owne bowells.

Hee that marvells in this rebellious age how or why we thus fall by the ſword, let him looke to his ſinnes, and ceaſe marvelling.

There are deſtructions that creep upon men by degrees: but ſudden deſtruction often ſeizeth upon the wicked.

Our God will not favour us becauſe we have ſtudied hard, and knowne much, but rather the more puniſh us, becauſe we have knowne good, and done evill.

Religion and Piety is made havocke of, and all to atchieve glory, that which the Apoſtles rent their cloaths to put from them; let us rend our very skins to pluck to us, *Act.* 14. 14.

Let every ſervant of God thinke his croſſes are meant for his bleſſings; puniſhments to them are ſignes of his favours.

Even for thoſe who have fought a good fight, a Crowne is laid up, bee diligent then in this point, and be ſaved.

Faith is a Queen, repentance her uſher, and good works the Court that ſhall follow her: ſo let her come to the King of mercy, the preſence chamber of Chriſt Jeſus.

The ground of hope in the middeſt of delay is when the deferring of our deſires diſcourageth not our faith.

Our affections if they be not ſhod with patience, will be ſo pricked with croſſes, that we ſhall be weary of our journey to heaven.

Regard not ſo much what portion thou haſt in the puniſhment of ſin, as what intereſt thou haſt in the Covenant.

The execution of Gods juſtice doth magnifie his mercies, when he puniſheth ſome, that he may ſpare many.

Only a forme of godlineſſe will never remove Gods judgement from a Nation.

To beare meekly with thy perſecūters is commendable patience; to bee commendable at Gods diſhonour, is commendable baſeneſſe.

Hee is a foole that loves ſin better then his ſoule: then never ſeek to pleaſe ſin that ſeeks to confound us.

Every man commonly fears Gods temporall blows more then his eternall: yet of both they neglect the antidote and prevention.

Confidence in God doth only ſupport us: we cannot put too much truſt in him, not too little in our ſelves.

Every affliction prepares us for ſalvation: a meer paradox to the children of this world, who run in the circle of ſin and pleaſure.

Never did pride goe more bluſtering through the ſtreets then now; and the language of her pace is, Who made me?

The duſt of this world makes many a man blinde; they dig like moles in the earth, and there loſe the light of heaven.

Every man ſeeks for ſomething to reſt his minde upon; but to make this world the center, that and our hopes muſt faile together, for the fire will diſpatch them both.

Riches ſhuts abundance out of heaven, but the grace of God lets in many.

Chriſt rejoyceth in a Chriſtian, whenſoever a Chriſtian rejoyceth in him: the repentant ſon was not more glad of the father, then the father was glad he found the ſon.

Let every man labour to preſerve what hee hath gotten: for the loſſe of faith is a dangerous ſhipwrack; ſave your faith and ſave your ſoules.

One and the ſame end is to the ſinner without repentance; and to the righteous without perſeverance.

Salvation is with more difficulty wrought up then perdition; yet grace, time and diligence, will worke it up in ſeaſon.

Every worke hath his owne ſeaſon: only Gods worke requires every ſeaſon, eſpecially the worke of prayſing his name.

The

THe Law was perfect truth, but we were weake, it could not ſave us, becauſe we could not keep it: but on the Evangelicall truth we may repoſe our ſoules.

ONe way to honour is by flattery, another to pleaſure is by making the fleſh miſtreſſe, and a way to be rich by uſury: yet but one way to make a man bleſſed, and that is the way of truth.

YF our obedience doe not teſtifie our faith: the Law was not more deadly then the Goſpell to inhance our condemnation.

OUr Souldiers are valiant till they come to fight, all Philoſophers are excellent till they come to diſpute; and all good Chriſtians till we come to maſter our owne luſts.

VAnity in ſome men, curioſity in other men; and unconſtancie in all men, makes many faiths.

REligion that bindes the conſcience where God hath not bound it, brings ſnares and fetters, and takes away due liberty.

COmmonly too much heat annoyes, but too much heat deſtroyes: but Religion of all tempers in our dayes, complaines not of heat.

LOt could be holy among the wicked, a Saint amongſt ſinners; yet we are evill amongſt the good, and ſinners amongſt Saints.

OUr growing or fading in grace brings us to heaven or hell, *Paul* turnes an Apoſtle, *Judas* an apoſtate.

STrong bodies without ſtrong grace, are ſtrongeſt to ſin: thus the ſtrongeſt is weakeſt; ſtrong to commit ſin, weake to reſiſt ſin.

EVill can never be the childe of goodneſſe, nor can ſin ſo baſely deſcended, lay claime to omnipotencie.

OVercome evill with good, and be farre from ſnatching Gods weapon out of his hand, but rather maſter unkindneſſe with kindneſſe.

RAther labour to avoid ſinne by knowledge, then venture to ſin upon the conceit of repentance.

DElay is dangerous when we are once reſolved: if ever good, why not now?

EVery man is charged with every good worke, all holy duties are required of all men: if we know Chriſt, we will imitate him.

REmember that as addition addes to grace, ſo multiplication increaſeth the effect of thoſe graces.

REpentant eyes are true Ciſternes of holy water, and the ſighs of ſorrowfull ſpirits on earth, makes the Spirits joyfull in heaven.

AS God regards not ſo much the quantity, as the quality; not how much, but how true faith is: ſo he never rejected them that had any at all.

NEither the greatneſſe of crime, nor the ſhortneſſe of time can bar true converſation from forgiveneſſe.

Knowledge, vertue, temperance, patience, godlineſſe, brotherly kindnes, and charity, with one end tyed to heaven, faſten the other end to the conſcience, and it ſhall draw thee up to heaven.

Saving knowledge takes away barrenneſſe, and makes fruitfulneſſe in the works of obedience.

There be two things torment a man, ſin and a bad conſcience, grace delivers from ſin, and peace quiets the conſcience.

One that hath a will bent to doe harme, and a wit able to proſecute it is like a Canon ſhot that makes a Lane where it goes.

There is fearfull combuſtion all over the world, wars at home, wars abroad; if therefore we love peace, let every man pray for peace.

Hee that deſires to be found in peace, let peace be found in him, peace or nothing, peace and every thing.

Earthly peace the earth can give, though ſometimes ſhe will not: but the peace of Chriſt the world cannot take away.

For profit peace is like the dew of heaven that makes all fat and fruitfull; whereſoever peace lets her foot, there drops fatneſſe.

Regeneration makes a man like the Garden of Eden, wherein ſtands the Tree of life: Jeſus Chriſt when he dyed, one Paradiſe entred into another.

Our condemnation is great, if we know the light, and yet chuſe darknes.

No more but eight ſaved of the old world: ſee what ſin can doe, bring many millions to eight perſons.

There can be no ſafety without faith, there is no faith without a promiſe, and no promiſe is made to diſobedience.

Chriſt was made a ſinner by the reputation of our ſinnes; and we made juſt by the imputation of his juſtice.

Life brings appetite, appetite brings deſire of meat, and meat affords nouriſhment, if the ſoule hungers not after Chriſt, it lives not.

Our ſins deceived us of our birthright, let it not deceive us of our bleſſing: it ſtole us from our happineſſe of nature, let it not ſteale us from our happineſſe of grace.

Sinne ſhews the Devill horrible, God a ſevere judge, let the Goſpell remove that: God is thy father, the Devill his and thy ſlave.

Every wound of Chriſt is a paſſage, his ſide was opened, his heart was pierced: through both theſe breaches we have entrance into heaven.

This is a faithfull ſaying, and worthy all acceptance that Chriſt can forgive more, then we can offend: but that he will forgive all, is a fearfull queſtion.

Our ſalvation is ſure in Chriſt; upon ſin, will follow doubt; upon doubt, terror; upon terror, remorſe, upon remorſe, deprecation: upon that pardon, and after that peace.

Y f holineſſe be not in the heart, it is not where it ſhould be : *Iſmael* was an unbeleever in the houſe of faith.

O pen thy heart as well as thine eare : if the ſeed of Gods Word be not ſowne there, it will never abound with fruit to everlaſting life.

V ertue is not temporall, but is ſtill ambitious of improving it ſelfe, and ſo is admitted into the number of Gods Jewells.

R ecollect your ſelves, and become fruitfull trees, that when God tranſplants you from this miſery, he may ſet you in his owne glorious garden.

O ur beſt works are but blanks, then let us goe out of our ſelves, and be beholding to the righteouſneſſe of Chriſt only for our ſalvation.

R aiſe thy affections above a common pitch, and let thy ſoule bear herſelf as the ſpouſe of the great King of heaven.

D iligence reſpects ſo great an object as ſalvation, and ſuch an object requires great diligence.

E lection in heaven, calls for vocation on earth; vocation calls for corne, wine, and oyle, which are the fruits of a godly life.

R iches brings contention, godlineſſe brings contentation : gaine hath often hurt the getters, but piety is profitable to all men.

O ne Jeſus Chriſt in the Goſpell never ſatiated any man that read him : therefore let the Word of God dwell in you plentiouſly.

R ecover you affections ſo deare to you, that were the priſoners and drudges to luſt, and let them now doe ſervice to God.

C harity gives part of thy wealth to the poore, but faith gives thy ſelf, yea thy whole ſelf to God.

L et this ſinfull fleſh doe what it can, it ſhall not hinder thy entrance into heaven, for which thanke God through Jeſus Chriſt.

O ur good is only accepted through the righteouſneſſe of Chriſt, our very perſons are accepted in the beloved: if our perſons, then our good actions.

S ecurity and expectation are oppoſites : the ſervant that lookes for his Maſters comming is afraid to fall aſleep.

E very man that is kinde to his brother, comes with beſt ſpeed to his Maker.

O f ſuch a zeale as prefers Gods ſervice before all other things, comes true godlineſſe.

R ighteouſneſſe of reparation is the reforming of errors, and confirming of manners, ſalving paſt defects by a bettered life.

D ivorce muſt be ſuffered, one husband muſt be loſt, happy is he that findes another in heaven, Chriſt Jeſus.

E ndeavour to be ſaved, is no eaſie taske, but requires labour; refuſe no worke for ſuch a reward as heaven is.

Read the Scriptures constantly, and meditate upon them; for it was holy *Davids* practise day and night.

To be strong to sin is no credit for man, for strength to sin, is to be strong to goe to hell.

O Christian acknowledge thy dignity, and being made the consort of a divine Nature, returne not by thy degenerate conversation unto thy ancient vildnesse.

To small purpose doe we keep the Law in memory, and break it in life; in vaine do we remember Christ in our words, and forget him in our deeds.

Hee that carries a Bible in his hand, and hath not a lesson of it in his heart, is like an Asse that carries a dainty burden on his backe, and feeds upon thistles.

Either they had no beginning or no end, whose end is worse then their beginning: for death that ends other miseries, begins his that falls away from God.

Remembrance of one daies sin, brings to minde how great a masse many daves have made up; too great a bottome for one houres sorrow to ravell out.

In youth I was too yong, now I am too old, between both these times I had other businesse: so to shuffle off repentance, is very dangerous.

Gods patience invites our repentance, his sparing us so long is, that our amendment might procure him to spare us for ever.

Hee that hath any motion of repentance in his soule, or but a touch of sorrow, a sparke of hope, a graine of faith, be comforted; the God of mercie will not have him perish.

This is our day, the next is the Lords; if we do not in this day provide for that, that day shall condemne us for the losse of this.

Hee that hath a secret pride, root out that, or a secret infidelity cast out that: strive not to know where or when we shall be judged; but how we shall answer the Judge.

As no day without sin, so let no day passe without sorrow, such showres kill the weeds of lust, and spring the herbs of grace.

No *Lot* in Canaan without a *Josua* our Captaine: no roome in heaven without a *Jesus* our King.

Doe not protract thy conversion: for if thou repell or neglect one good motion, thou art not sure of a second.

Without some savce of sorrow, all worldly delights are but like delicate meat to a man that hath lost his taste: give God leave to scourge us, so long as he doth save us.

Hee that is lowest in the World, if his conversation be in Heaven, is the highest,

highest, let his feet stand upon the earth, his head is in heaven.

Every one puts off conversion, and at twenty send Religion afore them to thirty, from thence to forty; and yet not pleased to entertaine it at threescore: at last comes death, and allowes not an houre.

Every man repent while he lives, that he may rejoyce when he dyes.

Let every man be sure to repent one day before his death: but hereof thou canst not be sure unlesse thou repent every day.

Earth must do something to bring it selfe to heaven: Gods bountifulnesse is beyond our thankfulnesse, then looke to thine owne duty.

To speake of vertue is nothing, the labour of it, is to shew the power of it in vertuous actions.

Our conversation is the Index of our estate; if that be bad, the credit of our profession is lost, and we are broke in our Religion.

That heart that conceives grace will bring it forth; for he that gives strength, denies not strength to bring it forth.

Hee that is truly called, hath a sincere devout affection to Christ, and above all things loves the place where his honour dwells.

Evill men may shew the good they have not: but good men cannot hide the good they have.

Let thy life grow white with thy haires, lest thou be full of daies, and fuller of sinne.

Every mans conscience testifies that there is a rule, which if he follow hee does well, and is at peace; if not, he findes trouble, with feare of punishment.

Faith is the foundation of a Christian, but that once lost, all is desperate.

The good man sleeps more secure in his tent, then a sinner in his barracadoed fortifications.

Happy is the man that cares not to call any thing his owne, save Jesus Christ.

A righteous soul is alwayes like the body of a square figure; lay it how you list, it will still be constant, and like it selfe.

No neighbourhood is able to make the Serpent and the Woman, the cursed seed of the one, and the blessed seed of the other agree.

Death is contrary to life, and commonly they that live like *Laban*, dye like *Nabal*, which is but the same word inverted.

When man turnes himselfe out of Gods service, all the creatures serving him are turned out of his service.

Hee that plaies on purpose to lose, is not like to win: therefore be resolved against transgression, as you would be resolved of your salvation.

Either never chuse me, or never lose me, this is vertues charge: to begin

in the ſpirit and end in the fleſh, in *Pauls* ſenſe is folly.

E very man muſt fall, and as the tree falls ſo it muſt lye; and commonly it falls to that ſide which is moſt loaden with fruit, the fruit of obedience to the right hand, and of wickedneſſe to the left.

L et us eat to live, not live to eat; for when we have devoured the moſt delicate creatures, the wormes ſhall devoure us.

E very man that lives diſhoneſtly will dye ſhameſully: *Saul* ſo bloudied againſt *David*, that the Prieſts became unmercifull to him.

T he leſſe ſpace a man hath allowed him for his buſineſſe, the more let him ply it: the fewer dayes the fruitfuller leſſons.

O ſinner thy life is ſhort, the world is not long, but hell is eternall, of whoſe torment there is no ceſſation, and from which there is no redemption.

T ime paſt is irrecoverable, the future to us is contingent, and our very now is ſlippery and tranſcient: this is all the terme we have, we muſt enjoy this or none.

H oly *David* ran the way of Gods Commandements: it is but folly to ask why he made ſuch haſte, when we know he would faine be at home.

E very day will I bleſſe and praiſe thy name, ſaith *David*: the day will have an evening, if his praiſe ſhould laſt no longer, night would bring in ſilence, but for ever and ever.

R ide faire and ſoftly, is the weary travellers rule when he comes neer his journeyes end: but if we lag ſo in the way of godlineſſe, we ſhall never come to the end of our expected journey.

I s there fulneſſe of joy in Heaven? yes: but thy laughing and ſinging in a Taverne is no paterne of it.

G reat honour and glory is in heaven: but our baſe covetous deſires of the riches of this world, are no paternes of it.

H eavenly muſicke and harmony is above: but our wanton ſonnets and drunken catches, are no paternes of it.

T here is peace and reſt above: but mans idle ſecurity and ſlippery neglects are no paternes of it.

H eavenly beauties with clarity are above: but mans peecing the defects of nature with art, dreſſing up of duſt in rich attires, are no paterns of it.

A great light ſhines above: but the workes of darkneſſe that is in man, is no reflection of it.

N othing but pure innocencie is above: but mans rapines, rage, and bloudineſſe, are no reſemblances of it.

D oubtleſſe there is perfect obedience above: but mans rebellions, are no modules of it.

O ther language then the praiſes of Chriſt is not heard in heaven: mans

oaths, curſes, and blaſphemies, are not like thoſe ſounds.

Repent and forſake your ſinnes while it is called to day, remember the covenat we made in baptiſme forbids it.

Looke to the innumerable favours wherewith God hath bleſſed us, graced and honoured us, and we ſhall find them ſufficient to oblige us to obedience.

Either the name of Saviour in our ſalvation, or the name of Judge in our confuſion, ſome way this honourable name will ſtrike upon us.

Feare God more, and we ſhall feare all other things leſſe; turne all thy feare into the feare of God, for he will honour them that honour him.

Till we have put our ſins to the worſt, we ſhall never get the better of our enemies: for God will not be wanting to us, if we be not wanting to him, and our ſelves.

When rebellions abound, puniſhments are full of variety: God deſtroyed *Corah* by fire, the Canaanites by the ſword, the whole earth by water.

He is little loves Chriſt, that will not love him without company, and his zeale is cold to heaven, whom the example of numbers can turn away.

Every true childe is obedient, and will follow his fathers directions: then if we follow not God, we are baſtards.

Every promiſe of God is a cordiall able to fetch backe a ſwooning ſoule: there is no condemnation to them which are in Chriſt, is a ſweet cordiall.

Let every Chriſtian ſoule on the holy feet of faith and obedience travell towards *Jeruſalem*, then Chriſt will ſay thou ſhalt have my company.

Earth is more honourable and brave in the ſpectators then in the ſpectacle: but the glory of new *Jeruſalem*, the ſplendor of righteouſneſſe, is farre more honourable.

As a traveller paſſeth from Towne to Towne, till he come to his Inne: ſo the Chriſtian from Grace to Grace till he come to Heaven.

Bleſſed is that man that is holy, nothing can make that man poore, for he graceth all conditions, honours and places.

One grace opens the doore for another; for God is never weary of bleſſing where he hath once begun.

Vivification and living unto grace, comes only by mortification and dying unto ſinne: for by the death of the body, comes the life of glory.

There is nothing for which Chriſt will reward us, but that whereby his glory is the greater for us: ſuch as in great tribulations confeſſe him.

Reprobates and wicked men, if their bodies were like their ſoules, they would grovell like beaſts.

As God ſhews mercy to ſome in their ſalvation: ſo it is fit he ſhould ſhew juſtice upon others in their damnation.

Nothing can defend againſt the arrows of God, neither are the ſtrongeſt Cities ſhot-proofe: for things ordained for refuge, are by his juſtice made deſtructive.

Knowledge neglected brings great judgements: for he that cloaks error with ignorance, binds two ſins together, and receives double vengeance.

Sinnes of ignorance ſtand in need of mercy: but what cloake is long enough to cover ſinnes againſt knowledge?

Of ſervants they are in worſt caſe that are ſold, but worſe that do ſervice in priſon, worſt of all bound in fetters: ſuch is the condition of the ungodly.

Peſtilence ſhould not be more avoided then the converſation of the miſreligious or openly prophane.

Expiation was offered for the world, and offered to the world: but thoſe that are bleſſed by it, are ſeparated from the world.

Nothing ſo ſure as there ſhall be a judgement: ſuch as is the conſcience, ſuch ſhall be the ſentence.

Boaſting of ſin when it is done doubles the lewdneſſe, wicked men glory in that which ſhall everlaſtingly caſt them from glory.

A Canon doth not ſo much hurt from a wall as a myne under the wall, nor a thouſand enemies that threaten, ſo much as a few that take an oath to ſay nothing.

Chriſtianity is become the footſtoole of policie, and hath made bargaines with the World for univerſall Monarchy, Religion being but the labell to that Indenture.

Knowledge is not wholly exerciſed with good, nor wholly taken up with evill; but it knows both good and evill: thus man thought to have become like God, and became indeed like the Devill.

Wee know Chriſt to be the beſt Counſellour: therefore undertake nothing without conſulting at his Oracle.

A whole garment is more handſome then a broken one: but a broken heart is more pleaſing to God then a whole heart.

Repentace is the neceſſary way to ſalvation: it is the will of God that none ſhould periſh; yet withall it is his will that all ſhall periſh, except they repent.

Deſtruction would not fall upon the wicked, unleſſe they firſt by their wickedneſſe bring it upon themſelves: *O Iſrael, thou haſt deſtroyed thy ſelf.*

The imitaters of evill deſerve puniſhment, the abetters more: but there is no hell deep enough for the leaders of wickedneſſe.

Our owne feet carrie us to ſin; we love the journey, our affections ſeduce us, and ſo have been our undoing.

If there will come no period to the rebellion of the wicked till they ſinke

downe

downe to hell : yet for ſhame know no date of thy obedience till thou come up to heaven.

Of all victories love is the greateſt; to overcome evill with good, is to be like God, whoſe Image we beare in our creation ; and to whoſe Image we are reſtored in our redemption.

Upright juſtice is without equivocation , it ſeeks not to obey God for mans ſake,but man for Gods ſake; it obeyes men,but never againſt God.

Righteouſneſſe and all happineſſe is in the will of God to his creature, for holineſſe is the daughter of repenance.

Our perſons are juſtified by our faith, our faith is juſtified by our charity, our charity by the actions of a holy life.

Remember that there is nothing that makes a man ſo unlike to God as a hard heart without pity, without patience.

Diligence and patience,with painfulneſſe, are good : but it is the ſincereneſſe of the heart that commends the reſt.

Every Chriſtian ſouldiers ſcutchion muſt be patience , and his motto, I ſerve : Angells are glad of this title.

Remember the end is neare , thy end nearer, whether the end of this ſhall not be the end of all thy dayes, thou haſt no aſſurance : to day then heare his voice; repent one day before thy laſt day.

Old age were better gather grace for themſelves, then goods for their poſterity; for it is their laſt time of gathering.

Reward belongs to labourers, not loyterers ; the Crowne is laid up not for cowards, but for Conquerers.

O into what infortunate times are we fallen, when all our wrongs muſt be anſwered in blood !

Pray and repent; repent and pray : joyne with them abſtinence, adde to them three, patience, faith,obedience, and amendment of life ; and the Lord our God will deliver us.

Every man kiſſe that hand that ſtrikes us , love God that croſſeth us , and truſt in that power that kills us:this is the honorable proof of a Chriſtian.

No man is the worſe for his repentant grief; if the evill do come,its labour well ſpent, if not its a labour well loſt.

Our good God takes it in a foule ſcorne to ſpeake, and not be heard; to be heard, and not minded.

Religion promiſeth no worldly pleaſures ; but contrary, they ſhall whip and ſcourge you,they ſhall binde and lead you whither you would not.

Doe as the moſt doe, and feweſt will finde fault with you : but God chargeth us not to follow a multitude in evill.

Every mans hand is not an able inſtrument of miſchiefe : but whoſoever

the

the instrument be the consenter is as deep both in the sin and the penalty.

Righteous men shall never be swept away for company: yet the unrighteous are often spared for company.

Few words to the wicked in the latter day, but full of bitternesse: depart, word of separation: ye cursed, words of malediction: into everlasting fire, words of desolation: prepared for the Devill and his angell, words of exemplification.

In many things familiarity breeds contempt: but in these things strangenesse and ignorance hath made men prophanely insolent.

Every man hath his knowledge from nature; but the Christian his from grace: one is from earth, the other from heaven.

Let no man cast with himselfe how old he may be before he returne from his sinnes, lest he reckon without his host.

Sinne is like *Stibium*, it will tarry with no body, up it must, either here by an humble confession, or hereafter by a wretched confusion.

There can be no full satisfaction or consolation in the minde of any knowledge but of Christ.

Outward crosses and calamities may take from us our goods of this world, but it can never take Christ Jesus from us.

The contempt of the truth makes it not worse, but thy selfe, and the advancing of it makes it not better, but thy self.

Hee that is alwaies for the time, nothing for the truth, is like a top that goes alwayes round, never forwards, unlesse it be whipt.

Every worldling is left-handed, he will be doing, though hee have no thanks for his paines.

Religion derived from Christ preserves unity with Christians: he that will not keep the peace of God, shall not be kept by the peace of God.

It is easie for the greatnesse of authority to beare out the smalnesse of piety, and commonly the sins of the mighty are mighty sinnes: therefore their destruction is answerable to their presumption.

Gods children have three suits of apparell, blacke, white, and red; here we are blacke with mourning, red with persecution; and shall be white only glorified.

Hee that mournes for the cause of his punishment shall mourn but a while; but he that mournes for the punishment, and not for cause, shall mourne for ever.

The good man looks into himself, not into another; and therefore thinks best of another, not of himself.

Obedience it selfe would lose a reward by comming short, but for perseverance: for no vertue can expect eternall blessednes, but that which holds out to the end.

Re-

Remember, O man, how ſhort thy time is, and be not weary of thy pains: for what cauſe can be long in that which is ſo ſhort of it ſelfe?

Looke where the glory of this world ends, the glory of heaven begins: but riches are here to day, and gone to morrow.

Every ſervice in the end brings wages: but the wages of ſinne is without end.

Flattering up others in their ſinnes, is the very next way to make them our owne.

The Word of God ſets down the wages of ſin, and tyes puniſhment to it as an inſeparable effect to the cauſe.

Hee that choſe us when we were not called, and called us when we were nought, and hath juſtified us being ſinners, will glorifie us being Saints.

A man may partake of one nature of Chriſt, and be curſed: but if of his divine, then moſt bleſſed.

Nature created, and nature corrupted, is the difference between Gods workmanſhip and ours.

Death is fearfull wages when it is paid in the proper coine, without the allay of Chriſts death to qualifie it.

One that will plead Chriſts cauſe without a fee; or he that will ſay with *Job*, *Though he kill me, yet I will truſt in him*, ſhews the heart of a Saint.

Reſolve with *Heſter*, *If I periſh, I periſh*: for nothing can be loſt that weepiouſly truſt God withall.

Faith goes along with Chriſt from his cradle to his croſſe, it ſees him doing good, and ſuffering ill.

Recrant ſouldiers firſt forſake their courage, and the laſt thing that forſakes them is their heels.

Our backwardneſſe requires continuall provocation; to be good is a thing hardly gotten, quickly forgotten.

Mans habitation pleaſeth him, his gold bewitcheth him, a womans beauty tempteth him, and yet all is but earth.

Truth is never to be numbred by the pole; for it is not numbers, but weight that ſhould carry it.

He that mouths a *Pater noſter* while his heart is in his coffer, as if he would at once ſerve God and mammon, in vaine thinks himſelfe godly.

Earth will to earth, an earthly deſire to an earthly center: ſo man lives till earth bee turned into earth: ſo he dyes till earth be turned out of earth, their earthly ſoule into helliſh torments: ſuch a life is baſe and brutiſh.

Complaine not though other men blanch thee, ſo long as thou haſt fellowſhip with Jeſus Chriſt.

Every man be contented with his owne measure of good things vouchsafed him; for God will not be prescribed.

None but the King of Kings, hath right to the stile Imperiall, I will, or I will not, without limitation; because his will and power are matches only.

To obey well is as great as to governe well, and more mens duties; they that thinke otherwise, know not the Christians part, which is to suffer.

Enter not into a restlesse course of life for honour, for a Princes breath blowes it up, and the Peoples breath blowes it away.

Ready for honour, ready for disgrace, for poverty, for riches, for joy or sorrow, for life or death, for all: such a Christian will hold out to the latter end.

Our grace is Gods glory, the more we are amended, the more he is commended: thus the truth appeares greater in us, though it cannot bee made greater by us.

Perseverance is the queen of all vertues; and the master of all temptations, commands to fight against none but those that persevere in goodnesse.

Evill men may shew the good they have not; but good men cannot hide the good they have.

Nothing but grace can satisfie the soule of man, give him grace, and then he goes away springing like *Joseph*, and singing like *David*.

There cannot be a greater argument of a foule soule then the deriding of religious actions.

Other sins have but three enemies to deale withall: but a backslider hath a fourth, a hard heart.

If we receive not the blessed Gospell with faith and feare, *Sodome* and *Gomorah* never sinned as we sin, nor were never so plagued as we shall bee.

Opinion of the minde are like diseases of the body, all alike infinite.

Violent passions makes men bandy controversies, who fight with their Pens, like Souldiers with their Pikes, wounding the peace of the Church.

Religion is more practicall then theoriticall; rather an occupation then a meer profession, dwelling like an Artizan, wit at fingers end.

One man is an Atheist, and beleeves no God, another is an Idolater, and worships many: one will be of a new Religion, another of none: no matter to the Devill, they are both travelling towards his kingdome.

Rome never means us so sudden a storm as when she makes faire weather, and beares us in hand all is peace.

Dogs are fawning, but sicophantising Iesuits are worse; for their tongues doe more harme then their teeth.

Every

Every man that will not adhere to the God of truth, ſhall be turned over to the faither of lies.

Reſiſt the Devill and he will flye from thee; give to God obedience, to thy Prince allegiance, to ſuperiours reverence, to the weak aſſiſtance, to the Devill and ſin reſiſtance.

Our day is broken, why day we ſleep in ſin: when the Sunne is up good husbands thinke of riſing: the ſlumber of the body and the ſoul is not much unlike.

Repent therefore in life, that thou maieſt finde comfort in death; that thou maieſt be acquitted at the day of judgement of Jeſus Chriſt.

Our entrance into this world is full of weakneſſe, our proceeding full of wickedneſſe, our departure full of wretchedneſſe.

Pray that you may leave the earth when you know the way perfectly to heaven: deſire to live till you are inſpired by grace, deſire to dye when you are aſſured of glory.

Every man with *Paul* learne to dye daily; for no man knows when he ſhall dye: therefore be evermore armed with expectation.

Never expect peace without Chriſt: whoſoever dyes in peace, dyes in Chriſt the Prince of peace.

Our breath is in our bodies; the life of our ſoules is in heaven, our bodies move upon earth, let our heart dwell in heaven.

Righteouſneſſe muſt dwell in thoſe that looke to dwell in heaven, where righteouſneſſe dwelleth: for Chriſt is the Lord of righteouſneſſe.

Death takes the clocke of our life aſunder: but then the omnipotent Maker takes it into his owne hand, and ſets it together againe at the Reſurrection.

Enquire not what heaven is too curiouſly, leſt thou have a ſnib, as *Manoah* had for asking the Angels name, it is ſecret and wonderfull.

Remember Gods mercies and bleſſings to us in all times of this pilgrimage, and he will hear us when we pray, with the penitent theefe, *Lord remember us in thy Kingdome.*

Silence.

STand right in your Files.
Stand right in your Rankes.
To the right hand.
As you were.
To the left hand.
As you were.
To the right hand about.
As you were.
To the left hand about.
As you were.
Rankes to the right hand double.
As you were.
Rankes to the left hand double.
As you were.
Files to the right hand double.
As you were.
Files to the left hand double.
As you were.
Halfe Files to the right hand double your Front.
As you were.
Halfe Files to the left hand double your Front.
You may doe the ſame by bringers up, or leave it out.
To the right hand Countermarch.
To the left hand Countermarch.
Files to the right or left, or to the Center: Cloſe to your order, or cloſe order.
Rankes cloſe forward to your order, or cloſe order.
To the right hand wheel.
To the left hand wheel.
To the right or left hand wheel about.
Rankes open backward to your order, open order, or double diſtance.
Files to the right or left, or from the Center, open to your order, or open order.

In diſtances obſerve, if you open from the right to the left, that the left hand man next to the right hand man, is to take his diſtance from the ſaid right hand man firſt, and ſo every man on the left hand ſucceſſively one after another: be in any of the diſtances of cloſe order, order, open order, or double diſtance: If in Ranks, the firſt ſtanding, the ſecond opens backwards to either of the diſtances above ſaid and not forwards: in cloſing of Ranks it is to be done forwards, and not backwards, all moving together, ſaving the firſt Ranke.

In

In facings you are to be ſure to keepe your left foot on the ground: in doublings if you come up to the right, turne off to the left, and ſo alway to the contrary hand.

In wheelings, if you cloſe to the left, then wheel to the right, or if you cloſe to the right, wheel to the left, or you may wheel upon the Center.

According to my intended purpoſe, I ſhall adde to the exerciſe of the Pike and Musket in the brieſeſt manner, being only what ſhall belong to preſent ſervice: and firſt for the Pike: in all ſtanding poſtures of the Pike, keep your left foot faſt fixt upon the ground: in all marching poſtures move with the left foot advancing forward.

1 *Advance* } 2 *Order* } *your Pikes.* 3 *Shoulder* }

4 *Port* } 5 *Advance* } 6 *Shoulder* } *your Pikes.* 7 *Traile* }

8 *Cheeke* } 9 *Charge* } *your Pikes.* 10 *Shoulder* }

11 *Charge to the Front, Reare, right or left.*

12 *Shoulder* } 13 *Advance* } *your Pikes.* 14 *Or order* }

15 *Charge to the horſe and draw your ſword any of the foure wayes.*

For the Musket ſtanding or marching: Firſt your Musket not being charged without a Reſt, ſuppoſing alwayes your left hand to be your Reſt.

1 *Slip* } 2 *Poyſe* } *your Musket.*

3 *Bring her to your Reſt.*

4 *Open* } 5 *Clear* } 6 *Prime* } *your Pan.* 7 *Shut* }

8 *Caſt off.*

9 *Blow, caſt about, and*

10 *Charge.*

11 *Draw out* } 12 *Shorten* } *your ſcourer*

13 *Put in your bullet.*

14 *Ram* } 15 *Draw out* } 16 *Shorten* } *your ſcourer* 17 *Put up* }

18 *Recover.*

19 *Poyſe.*

20 *Shoulder.*

21 *Slope.*

22 *Slip.*

23 *Poyſe.*

24 *Bring to your Reſt.*

25 *Draw forth your Match.*

26 *Blow.*

27 *Cock.*

28 *Try.*

29 *Guard your Pan.*

30 *Blow.*

31 *Open.*

32 *Preſent.*

33 *Give fire.*

34 *Returne your match.*

35 *Clear your pan, and ſo charge again as is taught.*

All these in service are reduced into these three words:

Make ready. / Present. / Give fire. } With these two added, either } Shoulder your Muskets. Or Order your Muskets.

The postures of arming and disarming, according to my intention of brevity is needlesse to be here inserted, they having been sufficiently written of by your Trained Band teachers: I shall but only present you further with what firings are necessary for our present service out of a single Company or Regiment: wishing heartily all noble Captaines, and their officers, would conforme themselves to these brief rules, using no other words of Command then what are here used.

Your single Company being drawne up Regiment wise at three foot distance, being your order, and your Pikes all shouldered the manner of firing to the Front, is first, let the two first Ranks, making ready, advance 8 or 10 paces from the Body, the rest of the Ranks marching to the front of Pikes; which two Ranks having presented and fired one after another, let them march off to the right and left hand, the next two ranks doing the same with the rest successively as long as you please, when you draw near to your Enemy, or by way of supposition, charge over your Pikes three ranks deep, and the rest ported following the charge.

To fire from the reare; first command your Body to advance their Pikes, then face them about to the right or left, and then shoulder your Pikes againe: moving your Body, command the two last Ranks to make ready, being ready, command the last Ranke, to the Rear present, who is to turn to the right hand, and give fire, and so turning up to the right and left, advanceth into Front, placing themselves before their Leaders: the rest of the Ranks doing the same successively one after another.

To fire from your right and left flanks, command the right and left hand file to make ready, which done, marching your Body, command them to present to the right and left, and so give fire, which being done, let the files stand and charge their Muskets again, by which time the two next files wil have performed the like, who are also in like manner to stand facing toward their Commander, and the first file is immediately to march up to the second: the next files having done the like are to stand, the first and second file aavancing up to them; and so of all the rest successively making up your Body again with all speed that may be.

There is sometimes another firing used standing, whereby an Enemy may receive suddenly a very hot charge when you are retreating; command your Body to face about to the right or left, and then let them all make ready, which done standing, let the first Ranke fire and fall off into the Reare, and so the rest of them in like maner successively one after another, your Pikes retreating back as your body loseth ground.

You are to use your endeavour to bring your souldiers to know the severall notes of a Drum, and what he is to performe upon the hearing of them, your Pikemen being to be shouldered upon the beat of a march, and advanced upon the beat of a troop: This thing perfected, will be sufficient for our present service: to which God give

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